

The Vanguard

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SPIRITUALISM IN ROME.

The following article originally appeared in the *Civita Cattolica*, a R. C. periodical published in Rome, Italy. I have translated it from a French translation in the *Revue Spirite*. It is not only intrinsically valuable, but possesses additional interest as showing the extent to which the spiritual hypothesis gains ground. A. C.

Of all the theories set forth to explain on natural principles the phenomena known under the name of American Spiritualism, not one completely attains the end. If one and another of these hypotheses is sufficient to explain some, there still remain others unexplained and inexplicable. Fraud, falsehood, exaggeration and hallucination assuredly constitute a large portion of the facts reported; mass of facts, of which in order to deny the reality, it becomes necessary to refuse all credit to the evidence of the senses and human testimony.

Among the facts in question, some may be explained on the mechanical or mechanico-physiological theory; but the larger portion admit of no such explanation. In this latter class are comprised all the phenomena in which the effects obtained evidently surpass the motive force to which some attribute them. Such are: 1, The movements and violent gambols of heavy, firmly-balanced masses by simply touching with the hands; 2, Effects and movements produced without actual contact, consequently, by no mechanical impulse, mediate or immediate; lastly, those other effects manifesting, whatever produces them, an intelligence and will distinct from that of the experimenters.

To explain these three orders of facts, we have yet the theory of magnetism, (animal.) But however great the concessions we may be disposed to make to this theory, and even admitting with eyes closed, all the gratuitous hypotheses on which it is founded, all the errors and absurdities in which it abounds, and the miraculous powers attributed by it to the human will, the nervous fluid, etc., this theory can never explain how a table magnetized by a MEDIUM, shows in its movements an intelligence and will of its own, that is to say, distinct from those of the medium, and which at times, are contrary and superior to them.

How shall we account for such phenomena? Shall we recur to we-know-not-what hidden causes, some unknown natural forces? some new applications of certain faculties and laws which up to the present time have lain inert and asleep in the bosom of creation? * * * On the other hand, there are others of which it does not appear difficult to furnish a solution. True, we cannot find it in natural (physical) causes; but why, then, hesitate to inquire for it among those appertaining to the supernatural?

Perhaps we shall be deterred from this course by the objections of skeptics, and those who, denying this supernatural order, say that we cannot define the limits of natural forces; that the undiscovered field in the domain of physical science has no limits; that no one knows well enough the bounds of the natural order to mark with precision the point at which it terminates and the other commences. Such an objection is easily answered: admitting that the dividing line between those two orders cannot be exactly drawn, it does not follow that a given effect can never be assigned with certainty to one or another of these orders? Who can determine the exact instant at which day terminates and night commences? Yet no one is so shallow as thence to conclude that it cannot be known whether a given portion of a rainbow is red or yellow, or a given hour is day or night. Who does not see that to ascertain the character of a fact it is only necessary to pass the limit at which the category to which it belongs begins, or ends; and that the proof is sufficient if it has the characteristics appertaining to that category?

Let us apply this simple suggestion to the question before us: We cannot say how far the forces of nature extend; nevertheless, a fact being presented, we can frequently, from unmistakable signs, state with certainty that it belongs to the supernatural order. And, not to leave our problem among the phenomena of speaking tables, there are several which it is evident to us, manifest these signs in the most evident manner. Such are those in which the agent through whom the tables are moved acts as a free and intelligent cause, at the same time that there is manifested also a distinct intelligence and will, superior or contrary to the will of the medium, experimenters and assistants—distinct from these, whatever may be the mode of proving this distinction. In such cases one is unavoidably compelled to admit that this actor is a spirit and not a human spirit; and hence outside of this order, of those causes that we have been accustomed to call NATURAL—of those, we say, that do not transcend the power of man.

(To be continued.)

✂ We have only space at present to mention the names of the following new books and exchanges:

"The Chief" (successor to the Truth-Seeker; see Poetry);—Godey's Lady's Book, Arthur's Magazine, Peterson's Magazine, Chicago Musical Review. Also, "Mesmerism, Spiritualism, Witchcraft and Miracle," by Allen Putnam.

MR. M. MAHAN'S LECTURE.

REPORTED BY A. CRIDGE.

Truth never loses by investigation. The latter is to truth what the assayer's fire is to gold. All that is presented to our investigation as truth should be investigated closely and candidly.

Spiritualism, like other things, should be investigated, that it may be understood for what it is.

Spiritualism claims to be, in many respects, a new development. It claims to bring out in a stronger light that which has hitherto been obscured. Spiritualism is not new; it can be traced back at least as far as Moses.

(The lecturer here quoted Deut. xviii, 11, 1 Sam. xxviii, 3, Isaiah, viii, 19, 20, to prove 1st, the ACTUALITY of spirit communications; 2nd, that they were prohibited by Scripture, "EXCEPT THOSE SPECIALLY AUTHORIZED BY HEAVEN.")

After making all necessary allowance for delusion and deception, there is much in modern Spiritualism that is really from invisible spirits—the same class referred to in the preceding text.

Not only is the practice of consulting spirits spoken of and forbidden in the Old Testament, but it is frequently alluded to in the New. In the 1st epistle of Paul to Timothy it is said that "The Spirit (query, what spirit? A. C.) speaketh expressly that in the latter times some shall depart from the faith, giving heed to SEDUCING SPIRITS and doctrines of devils; forbidding to marry, and commanding to ABSTAIN FROM MEATS, etc."

It is well known that the class of Spiritualists who believe in Free-love, abstain from flesh eating.

Spiritualism is also referred to in the book of Revelations, xvi, 13, 14. Before modern Spiritualism arose, I was puzzled to know the meaning of the passage; but afterwards it became quite clear. Believers in the Bible as a revelation from God, would naturally suppose that such an important subject would be referred to. Protestant commentators unite in affirming the Dragon spoken of in Revelat. to mean Paganism, the Beast Popery, and the false Prophet Mahomedanism. These were the three great forms of opposition to true religion. But they are passing away. Paganism is now making its last struggle for supremacy in India and China. The rebel emperor of China is opposed to Paganism, and so far as he extends his conquests, its influence departs. As to Mahomedanism the prestige of its power is gone, now that a Mahomedan may, with impunity, change his religion. Popery is only supported by French bayonets. Therefore something new must arise. Spiritualism takes the place of these dying superstitions—comes out of the MOUTH of the dragon, beast and false prophet. "The spirits of devils working miracles"—evil spirits rapping, writing and tipping through mediums—"gather them to the battle."

There is a mighty conflict going on between light and darkness, truth and error. Spiritualism takes its part in the great conflict. It is an evidence of the truth of Scriptural prophecy that Hume, the American medium in Europe, is endeavoring, with some success, to enlist the crowned heads of Europe on the side of Spiritualism, "to gather them to the battle of the great day of God Almighty."

Dr. ——— (we did not catch the name,) in a recent work that is easy to laugh at, but very difficult to refute, takes the ground that Armageddon is the United States! HERE is the battle ground between Christ and Anti-Christ!

The question to decide is, are the manifestations from good or bad spirits?

Spiritualists admit that evil spirits do communicate. How, then, are we to distinguish good from bad—truth from lies?—Are we to go by our own judgment? It is as reasonable to suppose a child could get into a wheelbarrow and propel himself along the road. This principle throws us out into the open sea of speculation and fancy, without rudder or guide! Suppose we grant all that the Spiritualists claim; how can we know good from bad? If any STANDARD exists, the Bible is the standard.

Then let us "to the law and the testimony." Throw away the Bible, and we cannot tell what is true, what is false; we are driven about like a mariner in a fog, without compass or rudder.

The Scriptures say these manifestations are evil. If the Bible is to be believed, spirit manifestations are all evil with one exception. In the case of Samuel and the witch of Endor, a good spirit was permitted to appear for a specific purpose. Aside from this, the Bible declares all such communications to be evil. No believer in the Bible can believe that good spirits have anything to do with the phenomena of modern Spiritualism. Good spirits will not thus violate God's commands.

"But," says an objector, "my friends in the spirit world were good when here, and they are not likely to be any worse now."

But how can you distinguish them? Deceiving spirits can state things unknown to any one in the body but you and your deceased friend. Their being invisible, enables them to acquire such information, and thus pass themselves off for your deceased friends. It is, therefore, impossible to prove identity in the case of spirits. Dr. Hallock, who appears to be a rather conspicuous man among the Spiritualists, regards the assumption of mediums that they are controlled by the spirits of great men, such as Washington, Franklin, etc., as pernicious. And why? Because, he says, they have NO MEANS OF PROVING THEIR IDENTITY!

Objection.—"The communications give good advice, calculated to make persons better." Yes! Satan is "transposed into an angel of light." He mixes some truth with the error, that it may be the more dangerous.

These communications are, in numerous cases, glaringly false. Spirits personate those still in the flesh, and say they are deceased. (The lecturer here related an anecdote of this kind.)—The teachings of spirits are contradictory. Among the first whom they visited, was Geo. M. Doyles, of Crawfordsville.—There they were unmistakably orthodox. But across the street they were all Universalists, etc., etc. The Spiritualists now are mostly Infidels. Many of them are, to all intents and purposes, Atheists. One of their number, R. L. Anderson, says in a letter, that "So far as what is called God is concerned, I have no aversion to the beautiful idea, even if it arise from prejudice.—Yet the awful want of demonstration is to me proof positive that God has secluded himself lest we become absorbed in him, and forget our other important relations and adaptations. Surely, if he intended to have our worship, he would have made an exhibition of himself, so that our worship need not be distracted from him to idols, books and men. The time spent in fashionable praying is so much time spent in the dark with closed eyes, talking AT incomprehensibility." This doctrine is clearly akin to Buddhism. They believe that God created the universe, and then retreated within himself, or as R. L. Anderson has it, "purposely secluded himself!" So with Judge Edmonds. Prof. Hare openly repudiates the Bible, and states the stale, oft-refuted objections of the old infidel writers, with as much confidence as if they were new.

Obj.—If Spiritualism is of the devil, then the Bible miracles must owe their origin to the same source.

But the miracles of the Bible are in no respect superior to human spirits. But the miracles of the Bible are beyond the powers of finite spirits to accomplish. Finite spirits could not raise the dead, cause the plagues of Egypt, etc. It requires an infinite spirit to do such things.

Let us compare the God of Spiritualism with the God of the Bible. A spirit communicating with Judge Edmonds, says:—"Some spirits believe that God himself is the product of developed intelligence. There was thus a time when there was no God, yet MATTER existed possessing a principle of spirit life; thence came God." This spirit teaching, in regard to God is downright Atheism, shaking the foundation of all religion, cutting one loose from that which influences man's conduct for good.

But the Bible, on the other hand, says, "From everlasting to everlasting, thou art God, the same yesterday, to-day and forever." But the God of the Spiritualists at one time did not exist.

In a book entitled "Astounding facts from the Spirit World," by Dr. Gridley, it is stated that persons passing into the spirit world retain for a while their body ailments and weaknesses.—What purported to be his son, who had previously died of dysentery, reports himself as still somewhat inconvenienced by that complaint, and that he needed rest more than many of his acquaintances! Another who had been twenty years deceased, was still weak in the lungs. They must have very poor physicians there, to take six months to cure a case of dysentery!—We could do better than that on earth!

In reply to questions, Dr. Gridley's spirits most positively stated that they have no plants, animals, clothes, houses, etc., in the spirit world. He asked how it was that Davis described such things? They replied that some spirits from the fourth degree, magnetized is ideality and caused him to see these appearances, but that they were not real! Judge Edmonds and others, on the other hand, describe the spirit world as very similar to this, containing groves, houses, farms, forests, horses, poultry, rag-carts, churns, etc. Young men and women dance to the sound of guitars, and otherwise conduct themselves in a frivolous manner.

Let us contrast this mass of contradictions with Bible views of a future state. It says that there they "neither marry, nor are given in marriage, but are as the angels of God." "God will

wipe away the tears from all faces." "After that I beheld, and lo, a great multitude which no man can number, stood before the throne, clothed with white robes and palms in their hands, and cried with a loud voice, Salvation to our God."

REMARKS ON THE FOREGOING, BY A. CRIDGE.

As Mr. Mahan relies on the Bible to sustain his position, it may be well briefly to notice what the bible teaches on this subject.

Deut. xviii, 11, forbids the consultation of "FAMILIAR SPIRITS," hence, by implication, sanctions communication with all others. Isaiah, viii, 19, 20, advises an avoidance only of that class of wizards, (or wise persons,) who "peep and mutter;" if 'wizard' means a medium, as Mr. M. supposes, then other classes of mediums not only MAY but SHOULD be consulted, according to the text. I never heard of any "peeping" mediums, and "muttering" is a species of vocal exercise not particularly common among modern mediums. The latter part of this passage evidently implies that there were spirits at that time who did speak "according to the law and the testimony," and were therefore regarded by the prophet as spirits of light. It is recommended in this passage to trust spirit communications, which would not have been done, had Isaiah considered them ALL evil.

Thus the texts in the Old Testament adduced to prove spirit-intercourse therein prohibited, not only fail to do this, but accomplish directly the reverse.

As to "seducing spirits," Protestant commentators usually apply this text to the Romanists. "Doctrines of devils," more appropriately characterize those preached by Mr. M. and his coadjutors, wherein those questionable entities play a much more conspicuous part than in the teachings of modern Spiritualism.

Those who "give heed to seducing spirits" would be apt to show it in their lives; but Spiritualists would stand this test at least as well as Methodists—perhaps better. It is pure assumption to say that Spiritualists are more controlled by "seducing spirits" than those whose creeds are devoid of any incentive to a pure and true life, as evinced by their low standard of veracity.

As to "FORBIDDING to marry, and COMMANDING to abstain from meats," the obvious application of the passage, if anywhere, flesh on religious grounds. We are not aware that the majority of so called "Free lovers" do abstain from flesh, though many of them are physiological reformers, and eat what they consider the best food they can get. They do not, however, "FORBID" any to marry who see fit to do so, nor do they "COMMAND" any one to abstain from anything believed to be beneficial by the person principally affected. They profess to consider such things individual subjects, and do not, like the English Methodist Conference, pass resolutions that no student shall be admitted to their college who is married or engaged. If this latter is not "forbidding to marry," we should like to know what is.

The "three frog" business is rather a subject for burlesque than serious refutation. The ingenuity of commentators, like the grace of God, "posseth understanding." If they had been three FOXES instead of "frogs," the applicability of the passage to the origin of spirit-rapping would have been obvious. It is unfortunate that the word cannot be differently translated. Try again!

We are not aware that any EFFORTS have been made by Spiritualists to convert kings. Those personages, like other folks, have some curiosity about them, and a good medium for physical demonstrations has partially gratified it. The trouble with our orthodox friends really is not that the kings, but the MASSES are becoming converted to a rational faith.

But "how are we to distinguish good spirits from bad—truth from lies?" This question was in part answered by a spirit medium nearly two thousand years since, whose doctrines Mr. Mahan and others make it their exclusive business to expound, yet seem oblivious of his precept, "by their fruits ye shall know them," and "why judge ye not of yourselves (by your own reasoning and intuitive powers,) the thing that is right?" We don't know of any more "foggy sea of speculation without rudder or guide," in which we may be thrown out, than to be at the nod and beck of authority for our belief, and become thus involved in REAL contradictions at every step. A book that says that "no man has ever seen God at any time," yet Moses saw his back parts; that God is omniscient and omnipresent, yet had to "COME DOWN" in order to ascertain for himself the truth of certain reports about the tower of Babel and Sodom; that God is unchangeable, (Num. xxx: 19, Matt. ii: 6, James i: 17,) yet "repented him that he had made man," and was dissuaded by Moses from his original intention of exterminating the children of Israel, (Ex. xx: 10—14,) etc., etc., etc., is no doubt quite re-

liable as a standard of absolute truth! All we need to do is to swallow it whole. IF WE CAN!

It seems the Scriptures denounce all these manifestations as evil, and that "no believer in the Bible can believe that good spirits have anything to do with the phenomena." According to this hypothesis, the transfiguration on the Mount was all a delusion. The spirits calling themselves Moses and Elias, were evil spirits in disguise! John, the Revelator, says he was shown certain things by an angel! No such thing! Mr. Mahan knows better! It was an evil spirit in disguise! When the apostle John recommended his brethren in the faith to "try the spirits," and receive the teachings of some and reject those of others, he was probably not well posted in regard to this "dangerous delusion!" Had Mr. M. been there at the time, John would no doubt have been duly enlightened! The "writing" sent by Elijah to Jehoram about 13 years after the former had departed to the spirit land, (2 Chron. xxi: 12,) must have been, according to Mahan, from an evil spirit! All the appearances of angels, with accounts of which the Old and New Testament abounds, must on Mr. M.'s principle, be classified as diabolical delusions, and the angel which showed the images constituting the book of Revelations to the seer medium, John, though he pretended to be of his brethren, the prophets, (Rev. xix: 19; xxi: 8—10,) must have been, on the "diabolical" theory, a most cunning devil!

A full examination of the Bible testimony in favor of Spiritualism would exceed our limits. The book abounds in records of spirit manifestations. Many modern forms are distinctly described in 1 Cor. xii: 4—10, and considered by Paul as essential parts of primitive Christianity. Take Spiritualism out of the Bible, and it would be a mere shell. But in our present limits we can only glance at this subject, referring those wishing to examine it more minutely to Toohey's reply to Dwinell, Newton's Ministry of Angels realized, and my Epitome of Spirit Inter-course.

It is said that evil spirits can become acquainted with all the acts of a man's life, and thus personate his spirit. This, however, is mere assertion. We have faith enough in the supremacy of God (or good,) over all evil and imperfection to believe that good spirits are not so powerless as represented. Personation sometimes occurs with men on earth, but does not render identification in all cases impossible. If evil spirits are allowed truth, then it must follow that the devil has more power than God, or that truth is at as great a discount in the courts of Heaven as in Mr. M.'s system of morality, which justifies that deception on the part of denizens of earth (when used to oppose Spiritualism,) which he denounces in spirits.

Dr. Halleck's statement simply asserts that spirits who have long since passed from earth cannot prove their identity. This, however, does not prove that those whose personal peculiarities and life incidents are well-known cannot. One who leaves his birth-place in childhood to return in old age might find it difficult, and sometimes impossible, to prove his identity; but an absence of six months, or even six years, would not, for that reason be an insuperable barrier.

But for any other purpose than tests, Spiritualists are in the habit of considering a truth from John Brown or Thomas Green as good as if it came from Daniel Webster or John Wesley. A falsehood, even when claimed to originate directly from Deity, and backed by all the ecclesiastics in Christendom, is none the less a falsehood still.

But, we are told, spirit communications teach different and opposite doctrines. So does the Bible, and so do the sects. Yet it does not follow that people are liars because they BELIEVE differently, but belief is not positive knowledge, though too often so regarded. It is not proveable that a removal to the spirit world ensures uniformity of opinion on all subjects. Differences must exist, there as here, on all subjects not admitting of positive knowledge.

As to ideas on God, Spiritualists are not, as a body, responsible for individual opinions. I regard Mr. Anderson's views on that point as logically invulnerable, but arrive at that conclusion quite independently of Spiritualism.

Notwithstanding Mr. M.'s ASSERTION, the generality of the Bible "miracles" are very similar to modern spirit manifestations. Those that transcend them rest on a very unsatisfactory basis. Many of the Egyptian "plagues" were paralleled by the magicians of that country according to the record, though it is rather staggering to believe that ALL the cattle were killed SEVERAL TIMES OVER, as the record states—unless Egyptian cattle are more like cats than is generally supposed. There is also another exception: after ALL the dust in the land had been turned to lice, it was, as Mr. Anderson states, impossible for the magicians to repeat the operation, for the reason that ALL the

material (dust) was already used up for that purpose; there was no dust left, out of which to manufacture these troublesome insects!

In reference to Bible contradictions it is said they are only apparent. With the same justice this can also be remarked of many APPARENTLY contradictory spirit communications, and with much more success can they be explained.

Were two persons recently passed from earth, to communicate on their arrival, with spirits from other planets, each would give accounts contradictory to the other, if one happened to have lived all his life in Northern Siberia, and the other, in the West Indies. So with spirit communications. No spirit can tell much more than he knows. He can only speak with confidence, from his own personal experience. That of another may be in a certain sense "contradictory." There are portions of earth where no trees and few animals have an existence, while in other portions they abound. Many parts of the spirit land are probably almost exact transcripts of the earth, while others are entirely different.

Many spirits communicate not only their KNOWLEDGE, but their OPINIONS. This is what the most of our preachers do.—This is what Gridley's spirits probably did in reference to A. J. Davis. We see nothing INTRINSICALLY improbable or ridiculous in the spirit life being in many cases almost exact transcripts of the earth life. Laws rule both—laws that cannot be avoided, or with impunity disobeyed.

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, FEBRUARY 20, 1858.—

TERMS.—One copy one year, \$1, in advance. 5 copies to one P. O., \$4; for three months, 25 cts; 10 copies to one P. O., \$2. Postage stamps received in payment. Address, Richmond, Ind

SPECIAL NOTICES.

Remember! the Friends of Progress meeting ^{at} FRIDAY evening, next, Feb. 26th, and don't fail to attend, if possible.

Wm. Denton, J. H. W. Toohey, L. A. Hine, & R. L. Anderson, will attend.

✂ L. H. BIGAREL, who has been working on the paper most of the time since its commencement, wants money to go on land, etc. We are extremely desirous of paying him, as he needs it and is entitled to it. We can do so soon after the remittances begin for the second volume, but he wants it sooner.

The delay occasioned by removal here has postponed the close of the volume three weeks, and the remittances for a corresponding period. We ask, therefore, as a favor, that such of our subscribers as can do so whose subscriptions are shortly expiring will remit immediately, if they can, that this burden being taken off our minds we may devote ALL our time and energies to the paper.

✂ It may be thought that we have devoted more space to Mr. Mahan's lecture than is necessary. Perhaps so; but we wish (without rivalling Mr. Unthank,) to furnish accurate daguerreotypes of the various phases of opposition for the benefit of future antiquarians and collectors of fossil theology.

What Methodist paper would furnish as long a report of a lecture on the other side of the question? A. C.

✂ FREDERICK DOUGLAS lectures in Starr Hall this evening, (Thursday.) Admittance, 20c.

PHYSICAL REGENERATION.

NO. II.

BY ANNE DENTON CRIDGE.

"That is not first which is spiritual, but that which is natural; afterward, that which is spiritual."—Paul

One man because he finds cold baths beneficial in his case (and doubtless they are in many,) thinks they must be good for all. Another discovers that brown bread, cracked wheat and not more than two dishes at a meal are good for him—therefore, not for any one! A third makes the wonderful discovery that four ounces of food per meal is sufficient for him; therefore, every one must carry scales and weigh his food. Here comes another! he is constantly taking something from his pocket and chewing. Let us ask him what he is about. "Oh!" he replies, "I am eating grains; none of your cooked food for me! Man should eat all his food alive—not killed by cooking." He feels well on this diet, and therefore thinks all should. He is as much a philosopher as any other philosopher who measures other people's stomachs by his own. One man of this description, stopping at a friend's house, used to lie on the grass chewing from morning to night. He did little else; hadn't time; thought it unnatural to cut his nails, so let them grow a la Nebuchadnezzar.

Extremes and extremists meet us everywhere. Said a man a few days since, "I have not washed all over for seventeen years until last week; the result was a tremendous cold; so I'll take care I don't wash all over again." I thought the reply quite appropos: "In the first place, you were not used to it; in the next place, you took off so much dirt that the pores were exposed to the air."

One is a Vegetarian; he would not on any account pollute himself with flesh! he would not so violate nature's laws! yet he smokes and chews tobacco with all his might; or he wont eat meat, but will freely drink tea and coffee.

The fact is, that among physiological reformers, you may find every has proved to me that no SINGLE rule can be laid down with regard to diet and bathing that will suit ALL. We differ as much from each other as the different trees in the forest. The particles composing the peach are different from those composing the apple. Mankind differ from each other as much as one kind of tree differs from another. There are those who can and do enjoy the best health on vegetable diet; others seem to need flesh. In psychometrizing physically, I have observed that soups agree with some, but are deleterious to others. Chocolate by some is needed; but to others would be injurious. Besides, what is the use of the organ of taste? How is it and why is it that it varies so much in different individuals? Why do some abhor that which others like? Is it not because the taste is the language of nature, saying what should and should not be taken? I do not speak of ARTIFICIAL tastes, such as those for tobacco and alcohol, but of such tastes as accompany a generally healthy condition.

A case to illustrate: A woman had been sick some time, and lost her eyesight. For several weeks she could eat NOTHING but apples; then she had a craving desire for nuts, and lived on them for some time. After awhile she craved similarly, other kinds of food in succession for like periods. At the end of the time her sight was restored, and she returned to her usual diet.

Bathing is good. There are powerful curative properties in water; but it should be used judiciously; what agrees with one constitution would ruin another. Water should be graduated in temperature, according to constitution and circumstances.

About five years since, my sister had a sudden attack of typhus fever. We sent for a hydropathic physician; he ordered cold pack. She remained in it about half an hour, but then determined to get out, and have a warm bath; she cared not for the doctor or any one else, but would have what was agreeable to her. The bath was prepared; we covered her with a blanket, and kept adding hot water as it cooled; she continued in the bath at least an hour and a half, until the fever abated. The

physician called; we told him how rebellious his patient had been. He replied that it was all right—that he had more faith in Nature's dictates than in any prescribed rules. This was continued several days, until her body was covered with blisters. The fever was subdued, and she was soon restored to health.—An old-school physician hearing of the case, at first doubted its being typhus fever at all; but having been quickly satisfied on this point, he expressed his surprise that she had survived such treatment! Since then we have always used warm water for fevers, and have found it remarkably successful. The patient should be well covered with a blanket, to exclude the air, and a wet cloth kept on the head which should be wet either with cold or warm water, as most agreeable to the feelings. The patient should also have a sponge, or soft cloth, so that while in the bath, every part of the body may be kept moist, yet not RUBBED so as to cause friction.

Warm water may not be agreeable to all persons; but the idea we wish to convey is, that in water treatment patients should consult their own instincts and feelings, in preference to rules and theories. When nature PLAINLY indicates her wants, she should be listened to in preference to any and every physician.

Although many diseases are strictly REMEDIAL actions on the part of the natural forces, efforts to remove obstructions etc.; others are directly wasting and destructive in their effects. Such should be PROMPTLY arrested; and if water, diet and other hygienic treatment cannot do this QUICKLY, more agencies should be used.

For instance: My husband once had ague, chills, etc., for several months in succession. He went to a Water-Cure within a few days of the first attack. His constitution is naturally good, and previous to the attack, he was apparently in good health.—But water-treatment proved utterly useless. By allowing the dangerous attack of paralysis supervened, followed by a general weakness. It is true that water-treatment does cure many cases of ague; but when it is plainly seen that the disease does not yield to the treatment, but is going on day after day, and the patient becoming weaker and still less able to resist its effects, would it not be advisable to administer medicine? Are there no remedial agents in God's universe that will cure disease but water? Verily, we know there are. Yet many are such monomaniacs that they will let a disease run on month after month, and year after year, packing with wet bandages, and dieting after the most approved system of starvation, seeing themselves that they are "getting no better very fast." But tell them that a little herb tea or some other simple remedy will do them good—that you have tried and proved its beneficial qualities in such cases as theirs, and they will look on you as an old fogey.

For instance, I have known persons troubled with severe boils, that were so bigotted and one-sided in this respect that they would apply nothing but water to them, so that they would take weeks to mature, whereas warm poultices of slippery-elm powder would effect the same result in as many days. Then, too, while gathering the pain is at times excruciating; but the above poultices relieve it in a few hours—sometimes immediately. But this would be contrary to the cold-water "creed," which, like other creeds, must be attended to despite the whisperings of our intuitive nature and the facts of experience.

A reform is needed in the medical field as well as in the theological; we are not only cursed with the creeds of the churches, but there is the allopathic creed and the homœopathic creed, the the botanic and the hydropathic. Like the creeds of the Episcopalians, Methodists and others, there is a germ of truth and good in all. We must learn, in this respect, as in religion, to look beyond the superficial into the central—to trust natural laws and intuitions, rather than be governed by stereotyped formularies and arbitrary rules, either in theology, hygiene or pathology. The idea which has so much prevailed in theology, of

trusting other people's judgment, and being guided by other people's rules and regulations, has extended far beyond the bounds of religious thought, and permeated all our institutions, civil and political. Our schools are founded on it; our OLOGIES and PATHIES, including even those of a reformatory stamp, are especially tainted with it.

The great panacea for all this is—know thyself; TRUST thyself; BE THYSELF.

Too many who have thrown off the authority of creeds, catechisms and churches—who stand on the broad ground of individualism and freedom in regard to theology—do not see this to be merely a COMMENCEMENT in the right direction. They are still hampered by customs and creeds in other directions, as much as ever. But so far as they want spontaneity, and are the slaves of books, customs, systems, and rules, so far they are orthodox and priest-ridden. They have not surveyed the grand field of freedom and nature; they have merely looked over the gate, or taken but one step within. There are melodies and harmonies to which their souls have never been attuned—songs of freedom they have never heard; but all are there—all are ours, will we but stretch forth our hands to grasp them.

THE ORTHODOX STANDARD OF VERACITY.

In reference to this point, we observed in our last issue:

IF the low standard of veracity and justice acted upon by Mr. U. and too many others is the product of the systems of morality inculcated by the "sacred and cherished institutions" of which he speaks, the sooner they are "scattered to the four winds" the better.

The conjunction may be taken out. A minister of one of their "sacred and cherished institutions," Rev. Mr. Mahan, in his lecture against Spiritualism in Knightstown, we are informed, openly defended Mr. Unthank's conduct in the Ambrotype business did quite right to gratify them.

Roman Catholics are charged by orthodox Protestants with holding the principle of "keeping no faith with heretics," and Jesuits are charged with maintaining that "the means sanction the end." Whatever may be the case with Romanists and Jesuits, both these principles are unquestionably true in regard to many orthodox reigionists, especially Mr. Mahan, who is we presume, a competent expositor of the doctrines of his church.

We may be misinformed as regards his endorsing of Mr. Unthank's proceedings, but we believe he did. If not, it can be contradicted. At any rate he has publicly stated in this place that, though Spiritualists were generally Infidels, some of their lecturers got out bills advertising to lecture on the "causes and cure of Infidelity," to catch the outsiders, but distributed DIFFERENT bills among their own people, so that knowing what was going on they might have a good time generally. When they thus got the people to attend, they preached that the Bible was the cause of Infidelity, and Spiritualism the cure.

With the exception of advertising to lecture on the "Causes and cure of Infidelity," ALL the preceding charges are false. Such falsehoods, however, react on those who utter them, and, in the present case, on the principles of which they are the authorized expositors.

A. C.

"THIM'S MY SINTIMENTS."

The "Axe," in noticing Mr. Mahan's lecture, regrets that it was not free that more might have been edified.—That was the opinion of several Spiritualists before the lecture was given, and to accomplish this desirable object, an offer was made by them to pay Hall expenses, provided the lecture was free, and leave given for others to make remarks. But as no notice whatever was taken of the proposition, some of our Methodist brethren are fairly responsible for putting the light of Mr. Mahan's eloquence under the bushel of a Methodist church and a 20 cent admission fee.

A. C.

COOK'S REPLY TO DENTON.

(We are under the necessity of abridging this article to prevent its further postponement. His points will be faithfully presented. The demands on our time are too great to enable us to complete our Phonographic studies, or Mr. Cook's article would have been attended to at the time.)

Mr. Townner's article will be attended to next week.)

1.—Sees no reason why marriage should be made public any more than any other private act "which is none of the public's business." * * That the world will make it its business, just as it makes your unpopular notions its business, upon the principle of action and reaction, is true. * * That people are not 'pure and good' would oftener be a reason why we should not make our attractions, or anything else, public which is none of the public's business."

2.—"In saying that persons not rightly mated should be allowed to part etc., you virtually say that people should be allowed to avoid all repulsions."

3.—Denies that variety in sexual relations is "naturally and necessarily more productive of evil, in any sense than variety" in other things. Challenges W. D. to prove his assertion that "variety in sexual indulgence is productive of the foulest diseases."

4.—Can prove more of such diseases to exist among married than among unmarried persons. (Henceforward, we give it verbatim.)

When you say without qualification that "no one has a right to do wrong," you virtually say that most human actions ought not to occur at all, for the great mass of mind must do what is wrong to you, if they act at all. "Right" means everything and nothing. I say that every human being has a "right" to act as organization and circumstances impel, whatever the result. * They must suffer or enjoy, be sanctioned or condemned, attractive or repulsive; as their actions may cause other beings around them to react on them. You may as well say that the elements "have no right to do wrong," by destroying life and property, etc. Has the wind, for that reason, no right to blow, the lightning to flash, the earthquake to heave, volcanoes to belch, the waters to roll, because they do wrong?

You say, "there is danger of destroying a good to get rid of an evil—burning the barn to get rid of the rats," etc. But do not do you save old systems of error, because of the good they have done? * * * You say, "false ideas lead to false conduct." But are our ideas matter of will, that you should scold us so? You refer to two cases wherein persons in attempting to practice their ideas, have done what you call wrong; but are they defenders and patterns? What if there is lust among varietists! Do you expect that intellectual powers or philosophy will at once change their nature? † Many that read your article, and find no fault with marriage as it is, will, with avidity, seize your words, and make their meaning far different and tenfold more.

Do the disastrous results you mention come from the persecutions of the world, or the disappointment always more or less consequent upon attempting to practice so unpopular a system as natural affinities? Has not your experience been more or less disastrous? It would have been, had you undertaken to preach 20 years ago as you do now. Can any one help their attractions and repulsions? Can every one be affected socially in the same way and degree that Br. D. is influenced. I do not believe that men have wilfully, as you say, "left home and friends" and "found more congenial companions," with any lower motives than simply to find more enjoyment, and that is what Br. Denton has done. If you are "without sin, cast the first stone."—But even you are not a whole man.

You seem in your article to attribute men's conduct to their belief, but do not always talk so. Am I responsible for the conduct of those who agree with me in theory? I keep no class or party but myself. Let both "tares and wheat grow together"—good natures and bad, high natures and low, must act and react. With high regard for your worth and ability, I am

Your friend and servant, J. H. Cook.

* "Organization and circumstances" would, unchecked by the restraints of law and public opinion, "impel" some zealous persons to throw the Vanguard office into the air, hang the editors, and put the contributors (including J. H. Cook,) through a course of tar and feathers; but their right to do so is questionable. When one person's "organization and circumstances impel" him to war on the rights of others, they have a right to limit freedom to secure their own.

There are some other fallacies I think, in Mr. Cook's reply; but as my remarks on them would involve an interminable discussion to no pleasure or profit, I forbear.

† One of the parties referred to is the most unselfish and phil-

anthropic man I ever knew, and the reverse of licentious. False theories would be necessary to cause him to injure any one.—Yet to suffer children to grow up unprovided for, a society now is and for some time will be, is most unquestionably wrong and disastrous, if these words have any meaning.

A. C.

Poetry.

A NEW HYMN FOR REVIVALISTS.

The old,

"Come ye sinners poor and needy,"

has been worn thread-bare; and since the American Tract Society have taken it for one of their most favorite tracts, and have scattered it broad cast all over the land, it has nearly lost its power. We therefore think it important to have another, containing the essence, spirit, principle and tune of the former, though materially altered in other respects, to supply the emergency of present-day Revivalists. For this end, we dedicate the following to

REVIVALISTS.

Come you villain baby stealer,

Mean and devilish scamp and rogue,

Trust in Jesus, he will save you,

By the system now in vogue.

Come and welcome,

Though you be the chiefest rogue.

"Let not conscience make you linger,

Nor of fitness fondly dream,

All the fitness he requireth,

Is to feel your need of him."

Go it blindly;

Dodge through Jesus from your sin.

Come ye liars, thieves and robbers,

God's free bounty glorify;

Do your worst to one another;

'Chief of sinners' then you'll cry—

Proving fitness,

Come ye swindling, gambling rascals,

Drunken rowdies, one and all,

"If you tarry till you're better,

You will never come at all."

Only sinners,

Can by faith on Jesus fall.

Let not reason make you doubting,

Nor your conscience make you good;

"Venture on him; venture wholly,

Let no other trust intrude."

Trust in Jesus,

Is the rascal's only good.

"Hear the heralds of the gospel,

News from Zion's king proclaim,

To each rebel sinner—pardon,

Free forgiveness in his name!

How important,

Free forgiveness in his name."

Greatest villains, chief of sinners,

Make the best of Saints above;

Greatest pardon, most forgiven,

Makes the strongest cords of love.

Go it sinner—

Most forgiven, chief above!

[THE CHIEF.]

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—[Ex.]

Speak your own latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost.

Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.

"LIFE IN THE N. AM. PHALANX" is the title of a series of articles now appearing in the Phalansterian Record, recounting Alexander Longley's experience in that Association. The following is an extract from the second article:

"Almost every occupation, trade, and useful profession was carried on in the most economical and advantageous manner, in the large and combined buildings, and with them was united all the various branches of the farming business. It was all and more than a town and the surrounding farms would be in one grand partnership. All the materials and conditions for prosperity and comfort were abounding; there was enough, yet human nature can always contrive a want for more.

Men and women were equal members in all the duties and privileges of the society. Both had an equal voice in the management, which was conducted by a general Council, subdivided into councils for each group of operatives in the various departments of labor, and councils for the different branches of business. There was a President, but he exercised no superior power, and a Treasurer and Secretary to conduct business affairs. Then there was a chief to each group to direct the operatives, whether members or hired hands. The Council fixed the price per hour for each kind of labor and for the various laborers, and every one went to the time-book of their group at night and entered the number of hours they had worked during that day, and at the end of the month they were credited with the amount upon their account. Against this they were charged with their board, room rent, and whatever else they had received from the Phalanx that was chargeable, such as merchandise, clothing, etc., and the balance, if any, paid, so that they might use it to purchase more stock, or invest it in any way they pleased. The members who did the most work, or that which was the most repulsive, unpleasant, difficult, or important, received the highest pay, the rates being fixed by their associates.

They all had their own money, and every one made out, and every one ordered from the kitchen every article they desired, which was brought with a check of the amount, according to a graduated scale of prices, and at the end of the meal, the account was entered upon a memorandum book, and afterward carried to their monthly account. The most remarkable feature, besides the universal satisfaction afforded by this system was, that all the waste food of this large dining room and kitchen was insufficient to keep a pig, and consequently there was not one upon the farm. The Group who waited on the tables was composed mostly of young ladies.

Dr. Armitage of N. Y., said, in a recent discourse on the "Signs of the Times," that "he remembered that after the crisis of 1837, the religious revivals were remarkable for the number of merchants who confessed their sins against God, and returned to their duty and to him."—[Sp. Telegraph.]

If his estimate is correct, then there must have been a woful "falling away" since 1837, as, so far as we can learn, this season has been less propitious for "revivals than any previous. Either the Lord has hardened people's hearts more than usual, or else people are beginning to find out that commercial crises are owing to other causes than special interpositions of "Providence," and may be averted by conformity to prudential regulations more readily than by crushing their reason and manhood by going up to the "anxious seat" and praying for the support of a system of espionage and proscription.

SHIPMENT OF IRISH GIRLS.—The British Government is shipping Irish girls to the Cape of Good Hope, as a means of preventing its own colonies from relapsing into barbarism. A party of 250 has already sailed, and another company of 250 is soon to be forwarded—all described as healthy and good-looking. They go with the understanding that matrimony is to reward their expatriation.

WINCHESTER, Ind. Feb. 9th 1857.

Eds; Vanguard.—I see from your issue of the 6th inst, that Mr. R. J. Garrette, Symmes' corners, Ohio, Thinks that the "supposed visions of Spirits are entirely Sympathetic impressions." And then refers to the circumstance of the medium seeing and describing my brother standing by a tree—the exact position in which I last saw him. He further states that "It is evident that the medium saw just as the sister did." Now, for the satisfaction of Mr. Garrette and others, I will state, that I was not thinking of the particular circumstance, nor had I thought of it for months before, but was thinking at the time of my mother, who is also in the Spirit world; consequently Mrs. Cridge could not have obtained her knowledge from my mind, as your correspondent would insinuate.

Yours for Truth.

E. E. P.

THE PRESENT MOMENT.—There is no moment like the present; not only so, but, moreover, there is no moment at all, that is, no instant force and energy, but in the present. The man who will not execute his resolutions when they are fresh upon him, can have no hopes from them afterwards.—[Sp. Telegraph.]

A STATE INEBRIATE ASYLUM has been organized in New York with Hon. B. F. Butler as President of the Board. \$50,000 has already been subscribed towards putting it in working order.

We gather the preceding item from the Richmond Palladium, the editor of which takes the same view in regard to drunkenness and lunacy that we expressed in a recent article on the subject. We think the enterprise both philanthropic and practicable, if undertaken by competent persons. In connection with efficient prohibitory measures outside, alcoholic intemperance might soon be materially lessened.

A METHODIST MINISTER COME OUT, Henry Co., before a committee of the Wesleyan church, for "preaching unchristian doctrines, contrary to the Wesleyan discipline and the word of God." The specifications were—disbelief in a personal devil, disbelief in the divinity of Christ, resurrection of the material body, and endless punishment. He admitted the charges to be true, with the exception that he believed in the divinity of ALL men, Christ included. He was suspended.

In these charges, the "Word of God" is made secondary to the Wesleyan discipline, and the devil a sort of DEAD-HEAD in the Godhead.

☞ The next meeting of the Indiana Friends of Progress will be held in Richmond, commencing on Saturday, Feb. 27th, and continuing as long as may be considered expedient. Warren Chase, J. H. W. Toohy, Wm. Denton, Dr. R. L. Anderson and other speakers are expected to be present.

We hope and anticipate a general re-union of Friends of Progress in this section on this occasion. "Come one, come all!"

May never lady press his lips,

His proffered love returning,

Who makes a furnace of his mouth,

And keeps its chimney burning!

May each true woman shun his sight,

For fear his fumes might choke her;

And none but those who smoke themselves,

Have kisses for a smoker!

[Ex.]

He that travels out after spiritual food, to the neglect of natural, is worse than an infidel. Never run after spirits, so long as your natural wants are in danger of being cut short of a supply of material to provide for them; if you do, you will fail.—[Sp. com. in Banner of Light.]

Cincinnati, Eaton and Richmond Railroad Time-Table,
To TAKE EFFECT JANUARY 25, 1858.

Trains leave Richmond for Hamilton & Cincinnati at 10 : 10, a. m., and 4 : 30, p. m.; Freight, 7 a. m.
Leave Cincinnati at 6 a. m., and 4 p. m.; Freight, 7 a. m.
Mail Express train leaves Somerville for Richmond at 7 : 30, a. m.; Night Express, 5 : 52, p. m.; Freight, 12 : 03, m.
Mail train leaves Somerville for Cincinnati at 5 : 52, p. m.; Accommodation, 11 : 32, a. m.; Freight, 10 : 25, a. m.

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New Testament and Modern Miracles compared. 30c.—3.
Robinson's Religion of Manhood. Cloth, 75c., paper, 50c.—Postage, 9 and 6c. respectively.

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